

Miracles not ceas'd. 3

TO HIS GRACE

GEORGE Duke of *Buckingham*, &c. Of his miraculous Cure, and of the rest of all the most wonderfull and glorious Miracles and Cures, wrought by a Roman Catholick Priest, in and about the Cities of London and Westminster, in the Moneths of Iune and Iuly 1663, in confirmation of the holy Roman Catholick Faith.

*Scriptisae hanc & totum d. 2. 1. Dig by
Kobolus F. By A. S. Qui comitatus est
quondam Presbyter Hibernus Thaumaturgus.*

These Signes shall follow them that believe. Mark 16. 17.

Benedicite Deum cæli, & coram omnibus viventibus confitemini ei, quia fecit vobiscum misericordiam suam. Etenim sacramentum Regis abscondere bonum est: opera autem Dei revelare & confiteri honorificum est. Tob. 12. 6, 7.

Obedire oportet Deo magis; quàm hominibus. Act. 5. 29.

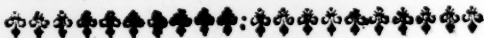
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of August, 1663.



*Clama, nè cesses, quasi tuba exalta vocem tuam
& annuntia, &c. Isaïæ 58.1.*

*IO nob I s C V M D e V s I s r a Æ L ;
gaudeamus, & exulemus, & demus gloriam
ei. Alleluia, Amen. Alleluia sine fine.*

*Dominum formidabunt Adversarii ejus : &
super ipsos in cœlis tonabit. 1 Reg. 2.10.*



Miracles not ceas'd.

CHAP. I.

To his Grace George Buckingham, &c. of
his miraculous Cure, &c.

1. **B**Y a Fall from your Horse, my Lord, you have lost the use of your right Hand; but by the Prayers of a Roman Catholick Priest, with the sign of the Cross, in the Name of the Father, and of the Son, and of the Holy Ghost (when you vowed, and promised to God, that if he should restore you to your health again, you would become a Roman Catholick) you were forthwith perfectly Cured. *Consecrantur Domino misericordiae ejus et mirabilia ejus fillius hominum*, Psal. 106. 9. Behold thou art made whole, sin no more, John 5. 14. Hitherto, my Lord, you have lived in Heresie and Sin, henceforth be converted, and godly given, and delay not, to pay and perform what you have vowed and promised to God: for *An unfaithful and foolish promise displeaseth him*, Eccles. 5. 3. And it were

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much

much better for your Lordship not to have vowed at all, then not to perform after you have vowed. Pay then your vows, my Lord, else know that what happened to you in Body, is but a type or figure of what hereafter shall happen to your Soul; you shall be cast off your Horse, that is, your Soul shall be separated from your Body, and you shall lose the use of your right Hand, that is, your hope of everlasting blifs shall fade, and perish forever. Perform therefore your promise, my Lord, (which you have confirmed with an Oath, no less then the holy and terrible Name of God) *and sin no more, least some worse thing chance to thee,* John 5.14.

2. Sin is the cause of all infirmities, sin is the cause why some once perfectly cured, do fall again into a greater relapse. *When the unclean spirit departeth out of a Man, he wandreth through places without water, seeking rest, and not finding, he saith, I will return into my House whence I departed, and when he is come, he findeth it swept with a Besome, and trimmed; then he goeth, and taketh seven other spirits worse then himself, and entring in they dwell there, and the last of that man is made worse then the first.* Luke 11. so it is with infirmities, and this is the reason why many who were sometimes cured by the man of God, are as ill now again, or perhaps worse,

worse, then they were before. Therefore let such as received benefit by him give God thanks, pay their vows, and perform their promise to him, and sin no more; and so once made whole, they shall be preserved, and kept whole and sound, as long as it is to the glory of God, and good of their souls.

3. *Were not ten made clean, and where are the nine, Luke 17. 17.* How many tens? how many thousands ha's been made clean, and cured by this holy man of God? and how few of them returned to give glory and due thanks to God? Give glory then to God, my Lord, give glory to God and good example to others; be you this *one* of the *ten* that returns and give glory and due thanks to God for his benefits, become a good and holy Roman Catholick, according to your promise, and so God will prosper and bless your Grace. Amen.

4. For your scruples in matters of Faith, if your Grace have any, Read I beseech you, my Lord, my little Book, entituled *The Reconciler of Religions*; where I clearly prove, First, That the Roman Catholick Church is the onely true way to God, out of which no man can be saved: Secondly, That the Protestant or Sectarian Religion is but a meer cheat, a delusion, an heresie, an heathenisme: Thirdly, That the Ro-

man Catholick Church is the infallible and inerrable Judge of all Controversies in matters of Faith : Fourthly, That the Protestant or Sectarian Bible is not the Word of God more then the Alcaran of the Turks ; and the old vulgar Latin Bible is defended : Fifthly, That the Protestant Bishops, Ministers, and Preachers are but Cheaters and Deluders, false Prophets, and Priests of *Baal* : Sixthly and lastly, All our Adversaries objections answered and confuted, to all which I suppose they will not answer in haste, otherwise then *thou lyeß Bellarmine*, or some such way, which shall not be enough for me, nor I believe for any other sincere and reasonable man. In the mean time your Grace may be pleased to peruse this ensuing Challenge of (one of your own Ministers, lately converted) Dr. *Baylie*, to all Schismatics, Sectaries, and Hereticks whatsoever.

CHAP. II.

Doctor Baylie's Challenge to all Sectaries.

IT *will not be denied but that the Church of Rome was once a most excellent flourishing Mother Church. This Church could not cease to be such, but she must fall either by *Apostasie*, *Heresie*, or *Schism*.

1. *Apostasie* is not onely a renouncing of the Faith of Christ, but the very name and title to Christianity. No man will ever say that the Church of Rome had ever such a fall, or fell thus.

2. *Heresie* is an adhesion to some private and singular opinion or error in Faith, contrary to the general approved Doctrine of the Church. If the Church of Rome did ever adhere to any singular or new Opinion disagreeable to the common received Doctrine of the Christian World, I pray you satisfie me to these particulars, viz. 1. By what general Councils was she ever condemned? 2. Or which of the Fa-
thers

* Rom. I. v.
8. 12. White's
defence of his
way, pa. 435.
King James
Speech in Par-
liament. Whi-
taker in an-
swer to Doctor
Sands 2. de-
monstrat.
Fulk in Epist.
2. ad Thessol.
sect. 7.

thers ever writ against her? 3. Or by what authority was she otherwise reprov'd? For it seems to me to be a thing very incongruous, that so great a Church should be condemned by every one that hath a mind to condemn her.

3. *Schism* is a departure or division from the unity of the Church, whereby that bond and communion held with some former Church is broken and dissolved. If ever the Church of *Rome* divided her self by Schism from any other Body of faithful Christians, brake Communion, or went forth from the society of any elder Church, I pray satisfie me to these particulars. 1. Whose company did she leave? 2. From whom did she go? 3. Where was the true Church that she did forsake? For it appears a little strange to me, that a Church should be counted schismatical, when there cannot be assigned another Church different from her (which from age to age hath continued visible) from whence she departed.

CHAP. III.

A Dialogue between a Catholick and a Protestant concerning Religion.

I. **I**T happened on a time, that a certain Roman-Catholick and a Protestant, discoursing together of Religion, after many words changed, concluded in this manner following.

Catholick. Do you believe in God the Father Almighty, Creator of Heaven and Earth; and in Jesus Christ his onely Son, our Lord?

Protestant. I do.

Cath. Do you believe in the Holy Ghost, the Holy Catholick Church?

Prot. I do.

Cath. Why then would you not hear and obey the Holy Catholick Church, as Christ and his Father, under pain of eternal damnation commands thee? Do you not know; that the Scripture affirmeth, *It is not every man that saith, Lord, Lord, to Christ, shall enter into the Kingdome of Heaven; but he that doth the Will of his Father,* Matth. 7. 21. But the Will of the Father is, that every man hear Christ. *This is my beloved Son, him hear ye,* Matth. 17. 5. Therefore every man, that heareth not Christ, shall

shall not enter into the Kingdome of Heaven. But Christ willeth and commandeth, that every man hear the Church, *Mat. 18. 17.* *He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent. Luc. 10. 16.* *He that heareth not the Church, let him be unto thee, as an Heathen and Publican, Mat. 18. 17.* Therefore every man, that heareth not the Church, shall not enter into the Kingdome of Heaven. Why then, I say, would you not hear and obey the Church; which is always Holy and Catholick? why would you not believe all, whatsoever she proposeth to be believed? why forsake you her? why follow you the Protestant?

2. Prot. I do hear and obey the Catholick Church. I believe all, whatsoever she proposeth to be believed. I forsake her not. I follow the Protestant, because this is the Catholick Church.

Cath. How can you prove, that the Protestant Church is the Catholick Church?

Prot. I must confess, though I have not sufficient learning to prove it, yet I have faith enough to believe it, because our learned Ministers tell us so.

Cath. You cannot tell, but your learned Ministers may be mistaken.

Prot. Neither can you prove they are mistaken.

Cath.

Cath. Yes ; I can.

Prot. How, I pray you ?

3. *Cath.* Very well ; because there is but one Catholick Church ; that is to say, one Church, which is *universal for time, place, and believers*, Luk. 1. 33. Mark 16. 15. which is *the faithfull people dispersed throughout the world*. St *Augustin* in *Psaln* 149. which is *the Light of the world, and a City built upon a Mountain, that cannot be hid*, Matth. 5. 14. and consequently visible, and known and easily discerned from Turks, and Jewes, and Heathens, and Hereticks, even by her name. But this Catholick Church is the *Romane Pontifical* : for Shee alone is the visible and known universal Church, for time, place, and believers. All the rest are not universal for time, place, nor believers ; for they began of late ; they are but in few places ; they are but on handfull in respect of the Catholick Church. Therefore they are mistaken, that tell you, She is the Protestant.

4. Moreover, if the visible and known Catholick Church cannot fail, or err in matters of Faith, She must have alwaies remained, since Christs time, to this day, without interruption, and errour : But the visible and known Catholick Church cannot fail, or err in matters of Faith ; for She is alwaies Holy : *I believe in the Holy Ghost,*
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the Holy Catholick Church. (The Apostles Creed.) She is *the spotless Spouse of Christ*, Hos. 2. 9. with which her Head and Spouse, and the Spirit of Truth, abides for ever, Matth. 28. 20. John 14. 16. *The pillar and firmament of Truth*, 1 Tim. 3. 15. and *the gates of Hell shall not prevail against her*, Matth. 16. 18. Therefore She must have alwaies remained since Christs time to this day, without interruption, & error. (Otherwise we could have nothing sure.) But no ether visible Catholick Church remained, since Christs time to this day, without interruption, and error, but the Romane Pontifical: Therefore the Romane Pontifical alone is the visible and known Catholick Church.

5. If any can say, that the Romane Pontifical Church hath not alwaies remained, since Christs time to this day, without interruption, and error, let him tell, when was the Succession of her Bishops, Pastours, and Believers interrupted; or when, and wherein did She err; what general Council condemned her; what holy Father wrote against her. Or that there remained any other visible Church on earth, since Christs time to this day, without interruption, and error. Let him tell, what was She? what is She? where was She? where is She? what is her name? what Bishops and Pastours had She, or as yet hath

hath She ? what Emperours, or Kings, did adhere unto her, or now do ? what General Councils did She hold ? what Hereticks did She condemn ? what Academies did She confirm ? what Churches, Monasteries, and Hospitals did She build, &c.

Sure, the Greek Church, or Churches, have not alwaies remained, since Christs time to this day, without interruption ; witness the world : nor yet without error ; for they Heretically deny the Procession of the Holy Ghost from the Father and the Son, &c.

• The *Lutheran* and *Calvinian* Church (which they call *Reformed*) is erroneous and new ; for it began with the Reformation (from whence it hath its name) which was done by *Luther* and *Calvin*, as their Followers gloriously averr.

But I ask them, that so glory in this Reformation, were not *Luther* and *Calvin*, when they first boasted of the Spirit, and began to reform the Church, were they not (I say) then to be tryed ?

Prot. They needed no tryal : for their Spirit was of God.

Cath. How do you know, their Spirit was of God ? or how can you make this appear ?

Prot. I know it very well ; and though I cannot make it appear, yet our learned

Ministers can sufficiently prove it.

Cath. They never yet could prove it, nor ever shall : we defie them ; and suppose their Spirit were from God, yet still they were to be tryed according to the Scripture. 1 John 4.1. *Beloved, believe not every Spirit ; but trye the Spirits whether they are of God ; because many false Prophets are gone out into the world.* Upon which words, even your own newest Bible, in the Argument of this Chapter, saith, He warneth them not to believe all Teachers, who boast of the Spirit, but to trye them by the Rules of the Catholick Faith. Therefore they were to be tryed : and so they were indeed tryed by the Rules of the Catholick Faith ; that is to say, by a General Council, approved by the Head, and received by the body of the Catholick Church, and they were found guilty of Apostacie & pertinacious error, of going out of the Catholick Church, and her religious Monasteries, contrary to their Rules and Sacred Vows, into the world ; of preaching new Doctrine, prophesying falsely, and consequently Anathematized and condemned for Hereticks, they and all their followers, according to that of the Galatians 1.9. *If any Evangelize unto you contrary to that you have received, be he Anathema.* Therefore the Reformed, or Protestant Church is not the Catholick.

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The *Independents*, the *Anabaptists*, the *Socinianists*, the *Quakers* and *Shakers*, &c. are also erroneous and new; neither can they, or the Reformed Church, shew any continual and uninterrupted Succession of Bishops, Pastours, or Believers from Christ; if they can, let them produce it. But the Romane Pontifical alone is old, and alwaies remained, since Christs time to this day, without error, or interruption of Doctrine, Bishops, Pastours, Believers, &c. and will to the consummation of the world; what can all your learned Ministers answer to this?

Prot. I'll warrant it; our Ministers will answer them word by word. Know, Sir, we have as learned Head-pieces of our Church, as any in yours.

Cath. Who are these, I pray you?

Prot. Dr. *Pierce*, Mr. *Calamy*, Mr. *Gunning*, and divers others; which will make nothing to answer these.

Cath. Alas! good Sir, lean not so much upon a broken stick. I assure you; that neither *Pierce*, nor *Calamy*, nor *Gunning*, nor any cunning Sophister of them all, nor all the Shismaticks, and Sectaries, and Hereticks in the world, can refute these, or answer them *categoricè* and clearly.

Prot. No?

Cath. No truly; and if you do not be-
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lieve

lieve me, trye, and then believe your self, when you have found it true, that I tell you.

8. *Prot.* May it please you, Sir, to give me this Discourse in writing.

Cath. I will give it you even in writing, though not the whole Discourse, yet more of it then ever they will answer unto.

Prot. I thank you, Sir : if God bless me, I will present it them.

Cath. Do so ; and if they cannot answer it *in scriptis categoricè* and clearly, without any shifting and winding about, leave them, and become a Catholick.

Prot. I promise you, by the grace of God I will : and God forbid but I should. For I think it neither Duty, nor Devotion, nor Discretion ; nor yet Religion, nor Reason, nor Right, to be of a Church, that is not alwaies able and ready to give a satisfactory answer to every man, that asketh her a reason of the hope that is in her. Whence I ask you also, whether the Roman-Catholick Church can give me a satisfactory answer, why She worshippeth Images, prayeth to Saints, prayeth for the Dead, &c.

Cath. Yes, that She can ; if true Scripture, right Reason, General Councils, holy Fathers, and the Consent of all Ages may satisfie you.

Prot.

Prot. Say you so?

Cath. Come, and see.

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naMe of oVr IesVs.
A M E N.

Now let us come to the Miracles.

CHAP. IV.

A Præludium to the Miracles.

1. **A**LL men naturally are moved in matters of Religion, by Miracles; nay some are so perverse, that otherwise they cannot be moved. Whence considering seriously with my self the perverseness and height of Infidelity the Sectaries and Hereticks of this Nation are come to, I alwaies thought it (as it were) needfull for their conversion to the true Religion, that God should send some one thereof that would work Miracles before their faces. Neither was I mistaken, as it clearly appears; for God (*who loveth the souls, Sap. 11.27. and willeth that all men be saved, and come to the knowledg of the truth 1 Tim.2.4.*) of his infinite mercy and goodness, was pleased to send them a Romane Catholick

Priest, who, in confirmation of the holy Romane Catholick Church, and of her Tenets and Doctrines, was for the space of five weeks dayly working Miracles before their eyes; and would be longer, had not they repelled him, and as it were judging themselves unworthy of eternal life commanded him away; which the Turks or most barbarous Infidels would not have done, yet *England* has done this evil.

2. Mountebanks and Cheaters are permitted, but the man of God must be repelled. Foxes, that is, cunning Hereticks, have holes; and Birds of the air, that is, fantastical, frentick, mad Sectaries have nests in *England*, but the man of God hath not whereupon to lay his head. Not this man (cry the Antichristian Pseudo-Bishops, the Sons of Iniquity, and Fathers of Mischief) not this man, but *Barrabas*. 'Of the man of God then what shall be done? Let him be banished, cry they. Blessed be God, they did not cry, Take him away, Take him away, Crucifie him; they were (though against their nature) so civil, as to content themselves with his Banishment onely. *Amaziah* (the Protestant Bishop) said unto *Amos* (the holy man of God) O thou the Seer, go flee thou away into the land of *Judah* (to *Rome*, or amongst Romane Catholicks) and there eat thy bread, and prophesie (or work wonders)

wonders) there. But prophesie no more at Bethel (at London, or amongst Hereticks) for it is the King's Chappel, and it is the King's Court. So the Protestant Bible, *Amos 7.12, 13.* But ours hath it somewhat otherwise, and adds: *Amos answered and said unto Amasias, &c. Thou saist: thou shalt not prophesie upon Israel; (that is, upon the Tribes of Israel that fell from Iuda; that is to say, upon Schismaticks, Sectaries, and Hereticks, that fell from the Romane Catholick Church) and thou shalt not still upon (or preach unto) the House of the Idol; (in Hebr. it is Rîsus) that is to say, upon the Idolatrous and ridiculous Protestant Religion. See 3 Regum 12.26, &c. usque ad finem. For which, thus saith the Lord: Thy Wife, &c. Amos 7.16, 17.* He must be banisht then: and why? What harm has he done? Because he is contrary to the Protestant Bishops, the rebellious and idolatrous Priests of Bethel; because he is holy, they wicked; because he would convert the Nation to God, they would keep it in slavery to the Divil; because he works Miracles, they can work none: He must go therefore; he is gone then, blessed be God, even while they were consulting and saying, What shall we do? for this man doth many Miracles. He is gone even before they remembered: if we let him go io, all will believe

believe and be converted by him ; and the Roman Catholick Bishops shall come, and take both our Place, and our Dignity, which we have wrongfully kept from them, almost this hundred years. He is gone then.

3. Notwithstanding good God hath done his work, and his Servant whom he hath sent, hath also in an high degree finished his course : for even in the space of those five weeks he wrought more Miracles before their faces, then we read were ever yet done, at any of the former Conversions of *England* ; it remains then, that now they willingly believe and be converted to the Holy Roman-Catholick Church, or hereafter against their will suffer the heavy and just judgement of God which hastens to fall upon them. Woe be to the Sectaries and Hereticks of *England*, woe be to them (if now they be not converted) for if amongst the Turks and Infidels had been wrought the Miracles, that hath been done amongst them, they had done penance in hair-cloth and ashes long ago. They have seen devils cast out of possessed Bodies, the Blinde restored to their sight, the Deaf to their hearing, the Dumb to their speaking, the Lame to their going : in fine they have seen all sorts of infirmities cured before their eyes, by a Member of the Holy Roman-Catholick Church, in confirmation of
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her Faith and Doctrines, which are the Signs our Lord and Saviour Jesus Christ told his Disciples *should follow them that believe*, that is to say, his Church, Mark 16. 17, 18, &c. so that they have no excuse, and that such of them as have not seen those Miracles may also have no excuse, but be as well satisfied, as they that have. I thought fit to present before their eyes, the matter of a dozen (which is enough here) of the persons upon whom some of those Miracles were wrought; by whose proper confession, and Neighbours relation they may be informed of the truth, which is as much satisfaction, as in reason they can expect.

CHAP. V.

A dozen of the above-mentioned Miracles, with the names of the Persons, and Places where, and whereupon they were wrought.

1. **C**olonel *March* and his Wife perfectly cured, he of Deafness, she of Lameness and weakness of limbs, which troubled her many years; they live in Hart-street in *Covent-garden*, over against the Hart.

2. Colonel *Chapman's* Wife being very lame and troubled with inward Diseases, and so ill that for one year and an half she was hardly able to go out of her chamber, was perfectly cured. She lives in *Hollies-street* by *New-Market*, next door to the Goat.

3. Captain *Richard Dwire*, one of his Highness the Duke of *Yorks* Life-Guard, being troubled with a sore Eye was perfectly cured; and his Wife who was seven years deaf was also perfectly cured.

4. *George Brown* Esq; living in *Queen-street*, having for several years a pain in his Knee, was forth-with perfectly cured.

5. Captain *Walter Tressy*, one of his Highness the Duke of *Yorks* Life-Guard, stark blinde of one eye, was restored to his sight.

5. Captain

5. Captain Leonard Blanshfield, one of his Highness the Duke of Yorks Life-Guard, being many years very ill, with great and desperate inward Diseases, and at length being given over by the Physicians as incurable, was perfectly cured

6. Margaret Peters in Mr Williams Rents hard by the three Horshoos in St Giles right over against the Pound, being born purblind, or almost altogether blinde. was perfectly restored to clear sight. It's admirable, how speedily this maid was cured; for when the Holy man laid his hand on her head, and said that short and well-known Praier; *Super egros manus imponent & bene habebunt.* Presently she confessed she saw something better; then he made upon her eyes the Sign of the Cross in the Name of the Father, and of the Son, and of the Holy Ghost; and forthwith she did as it were leap for joy, and cry out, I see clearly. *Qui vidit testimonium, perhibet; & verum est testimonium ejus.*

7. Richard Golden, a Porter, living in the Cross-lane going into Newton-street, being for many years deaf and dim of eies, was perfectly cured.

8. Thomas Elder, the red-bearded blinde man, who was led up and down the City a begging this twenty years, living now at Gaffer Carriers house over against the

Guy of Warwick in *St Gile's* beyond the Church, being stark blinde, was restored to his sight, and forthwith became a Roman Catholick.

9. *Valentine Dawes*, a Quaker, living in *Aier-street* in the *Piccadilly*, being for many years troubled with the *Falling-Sickness*, was perfectly cured; and thereupon presently became a Roman Catholick.

10. *Mary Grant*, living in *Millyard* by the Sign of the *Castle* in *Rosemary-Lane*, being a Blinde Protestant was restored to her sight, and presently converted to the Holy Roman-Catholick Church.

11. *Mrs. Bridget Treswell*, living at *Mr. Huberston's House* in *Newson-Street*, having for many years almost all her Guts or Intails hanging out (to all mens astonishment that saw her) at her navel, was perfectly cured.

12. *Mrs. Isabell Barret* at the *Orange-Tree* in great *Turn-Stile* at *Holborn*, being for many years very much troubled with great Lameness and weakness of Limbs, was perfectly cured.

13. *Jane Shirly*, living next door to the *Cock* over against the *Kings Head* in *Saint Giles's*, was perfectly cured of the *Pallie*, which troubled her for many years before.

14. *Mrs. Anne Grub*, an antient Woman of Eighty years of age, living in *Lushners-Lane*,

Lane at Mr. *Lewes* his House the *French Chyrurgion*, being for many years so *Lame* that she could not go, but upon *Crutches*, was perfectly cured, went upright, and left her *Crutches* behind her.

15. Mrs. *Anne Prince*, living at the *Hen and Chickens* in *Middle-Rowe* at *Holborn*, being just a year troubled with *Withcraft* and *Devils*, was perfectly cured and dispossessed of both.

16. *Hannah Gammit* a *Servant Maid*, living in Mr. *Farmors* House in *Ragged-Staff-Court*, at the upper end of *Drury-Lane*, being possessed with *Evil Spirits*, was in the presence of many *Lords* and *Ladies*, and *People of Quality*, perfectly dispossessed and cured. It were worth any mans hearing, to hear how this *Maid* was first possessed, how she continued so, and how she was dispossessed, and perfectly cured.

17. *Edmond Snine* *Souldier*, living in *Eagle-Court* over against *Somerset-House* in the *Strand*, in Mr. *Crossbye's* a *Shoomakers* House, being by *Witchcraft* impotent to know his new married *Wife*, was perfectly restored.

18. My Lady *Hameltons* *Waiting-Maid* in the *Piats*, being so *Lame*, that by no means she could kneel or bow, was perfectly cured.

19. Mrs. Ioan Cunningham, living at the Sign of the Star in Moorfields, being very Lame for Eight years, was perfectly cured.

20. John Digby Esquire, at Queens-Street, cured of some infirmities about his Eyes, ask him (if you please) and he can tell you twenty times more Miracles then here are, as I suppose he, and also Mr. Sheldon, & the others beneath spoken of, will hereafter declare to the view of the World. Their relation, without doubt, will also satisfy and please all rational Men. For while the holy man was at the Queens Chapel, no Infirm were permitted to come at him without a Ticket. Before they went to him, they were examined what Infirmity they had, and when they came from him, what benefit they received.

If any has removed from the appointed or prescribed place since the first day of August, enquire there whether he or they be gone, and you may know.

CHAP. VI.

The Epilogue with Objections answered.

1. **S**UCH as desire to hear and know more of those admirable wonders of our Lord, let them hearken to publick Fame, and enquire of Mr. *Sheldon* at the *Queens Chappel*, and of Mr. *Digby* in *Queens-Street*, and others that have taken particular Lists of many of them, and they may further inform them, if they please (as they ought; for the great Mercies and admirable Wonders of God are not to be concealed, or hid under a Bushel.) I said of many of them, because they could not of all: for this man of God has wrought innumerable other Miracles also, in the face of the Church, and in the view of the World, which are not written in this little Paper, nor in their Lists: and these are written that you may believe in the Holy Ghost, the Holy Catholick-Church; and that believing, you may have life everlasting. Amen.

2. Here I could and would check all such as stiff-necked and of uncircumcised hearts and ears, do alwaies resist the Holy Ghost, had I not stinted my self to the *Angust* capacity or inscription of this little Book, a great volume in *Folio* being

ready to come forth, Entituled *The most remarkable Miracles wrought by the Reverend Fath^r J. O. F.* wherein all such Backbiters and Murmurers are clearly confuted.

3. In the mean time to such as say;
First, That he is a Cheater and Deluder,
and that what he does, is but Sorcery and
Witchcraft. Secondly, That many comes
to him, he cannot cure at all. Thirdly, That
to some he gives but little ease, or partly
cures them, not wholly. Fourthly and last-
ly, That others whom he hath cured, whe-
ther partly or wholly, do continue so but
a little while, and fall back again into a
relapse, and are afterwards as ill, or worse
then they were before; to all which one
after another I answer.

4. To the First. The Jews said to Christ,
that in *Beelzebub* Prince of the Devils he
cast out Devils; who then can wonder,
that Jewish Hereticks should say the like to
the Servant of Christ? If they called
Christ *Beelzebub*, Sedueer and Cheater,
who can think that their Successours the
Hereticks should give better Language to
his Disciple? Let them therefore say what
they will, and think what they please:
what then? they can prove nothing of
what they say, nor yet disprove what is
said and done against them. Certainly if
this holy man of God were a Seducer or
Cheater

Cheater, as indeed he is not, he does not seduce nor cheat us : for in casting out Devils, and in all his Cures, he useth no Charms, nor unknown words ; but he useth the Prayers of the Holy Catholick-Church, the Sign of the Cross, and the Name of the Father, and of the Son, and of the Holy Ghost : so that if he were, I say, a Deluder, he does not delude us, but the Church, and Christ, who commands us to hear and obey her. But Christ and his Church cannot delude or deceive us, therefore he is no Deluder nor Deceiver. We never yet heard nor read, that Seducers or Cheaters, or Thieves or Murderers, or Witches or Wizards, or False Prophets, or Priests of Baal, could, or did work Wonders by the Sign of the Cross, and in the Name of the Father, and of the Son, and of the Holy Ghost (as he does) ; Nay it's impossible they should, as we proved in the *Reconciler of Religions*, chap 3. num. 9. and elsewhere. Whence we conclude with the holy Scripture, Iohn 9. 33. *If this man were not of God, he could not do any thing.*

5. To the second, I answer, did those whom he could not cure at all deserve to be cured? had they requisite faith to be cured? was it to the glory of God and good of their souls that they should be cured?

forsooth you know not, why then do you murmur? is't because some were cured, all must be cured? is it because God is good, you must be nought? cannot God distribute his gifts as he will, and to whom he please? why then, say you, does he pretend to cure all? I answer, you mistake Sir, he does not pretend nor profess to cure all, no nor any at all, but through the bowels of Charity he receiveth all, and refuseth none, and cures only such as please God. He is not to the right or left hand of their cure, but as please God, whence to whom God please to give little, he gives little; and to whom God is willing to give much, he gives much, and that freely and *gratis*.

6. To the third I answer, were they who received but a little cure, worthy of greater? was the faith they had greater then the cure they received? was it to the glory of God and to the good of their souls that they should receive more? neither this do you know! why then do you backbite? was not the least cure or benefit they had by him, supernatural; and consequently miraculous and from God? yes you will say, why then do you despise or undervalue it? forsooth because you are envious, or ignorant, or both. No, say you, but *Gods works are perfect*, Deut. 32. 4. I answer. *Gods works are perfect indeed* (every work

work in its own kind) and therefore when he gives a little ease, its his perfect work as well as when he gives much , or wholly cures : otherwise a man that's born blind should not be the work of God, which to affirm were absurd. Read *John* 9. 1, 3. and *Mark* 8. 24, 25, 26. and see my former answers to such objections in the Epistle Dedicatory of the reconciler of Religions,

7. To the fourth and last I answer, did they who were once cured, and afterwards fall into a relapse, give due thanks and glory to God for his benefits bountifully and *gratis* bestowed on them ? did they amend their life and conversation ? did their good works abound ? did their faith continue or persevere longer then their cure lasted ? did not *St. Peter* walk upon the water while his faith was strong but when he staggered, did he not begin to sink ? did he not hear said to him , *you of little faith , why didst thou doubt ?* Let themselves lay hand on their brest and answer to this ; for your part you know nothing of it ; therefore you may sit down , hold your peace , and admire the wonderfull works of the holy Ghost.

8. But all such as have received any benefit by him , let them stand up and bless God, and before all the world confess unto him ; for whether they have been cured partly

partly or wholly, God hath shewed them his mercies according to his good will, and perhaps also according to their preparation or merit *de congruo*. And if afterwards any of them has fallen into a relapse, it was not Gods fault, nor in any wise to be imputed to his servant by whom he hath once so cured them, but either to themselves, or to their demerits *de condigno*; or may be to the further mercies and goodness of God towards them, for his greater glory, and everlasting good of their souls. *Quis enim cognovit sensum Domini? aut quis consiliarius ejus fuit?* Rom. II. 34.

Alleluia.

ThrICE bLesseD be JehoVa JesUs aMen,
The Father, and the Son, and the holy
Ghost, holy, holy, holy Lord God of
Sabaoth. Alleluia, Amen Alle-
luia without

E N D.

An Additional Advertisement to § 8.
of CHAP. V.

Note here ; That this poor man *Thomas Elder* being cured and glorifying God (like him that was cured by Christ, and examined by the Jews, *Iohn 9.*) was brought to *Hixe's-Hall*, and there publickly examined : How were your eyes opened ? how did you see ? He answered, The Holy man of God cured me. They like the Jews replyed We know he is not a man of God, but rather of the Divil, a Papist Priest, a Seducer, a Witch, a Cheater, &c. and therefore we command thee speak no more of him : for if you tell any man that he cured thee, we will put thee in prison. O potent Command ! O wise Threatning ! Put me in prison, said he ; You may indeed imprison my body, if you please, but you cannot imprison, confine, or coarct my soul. While I have breath in my body, said he, I shall openly acknowledg and confess God's adinirable Wonders ; and respect and honour his Servant whom he made an Instrument and Minister of his Mercies unto me, &c. Ask himself, he is alive still ; Ask his neighbours ; Ask them at *Hixe's-Hall*.

To the King and Parliament.

HOW long my Liege ? how long my Lords and Gentlemen ? how long will you halt in parts ? If Jesus Christ be God, follow him, and observe his Commands : but if *Baal* be God, follow *Baal*. If the holy Roman Catholick Religion be the true and onely way to salvation, be of it : But if the Sectarian or heretical Protestant be it, remain Sectaries and Hereticks. If all the Sectarian and Protestant Bishops and Ministers in *England* can disprove and falsifie what I say, let me suffer what you please : But if all what I say be substantially true, let the Priests of *Baal*, let the Ministers of Satan, let the Enemies of God and of your Souls dye and perish, if they will not be converted and live. *Si veritatem dico, quare non creditis mihi ?* Why would you damne your selves, and the whole Nation committed by God to your Charge ? *Operibus credite. Exurgat Deus & dissipentur inimici ejus, & fugiant qui oderunt eum à facie ejus.* Amen.

A Commemoration for the King.

Antiphona.

God save the King, and convert his Enemies, the Sectaries and Hereticks of England, Ireland, and Scotland.

Y Lord give thy Judgement to the King;

R And thy Justice to the King's Son.

Let us pray.

O God in whose hand is the Kings heart, and who canst turn it as you will; grant we beseech thee to our King *Charles* the Second, Holiness in His Head, Urim and Thummim in His Breast, Booz at His Side, and Jachin on His right Hand; that He may know, and do sweetly and strongly what is pleasing to thee, and Good for Himself and His Loyal Subjects, through Jesus Christ our Lord. Amen.



I E S V S
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M A R I A
 V I
 G O

*Iesu Fili Dei vivi,
miserere no-
bis.*

*Sancta Maria, Mater
Dei, & Virgo perpe-
tua, ora pro nobis.*

α & ω

AMEN

FINIS.

